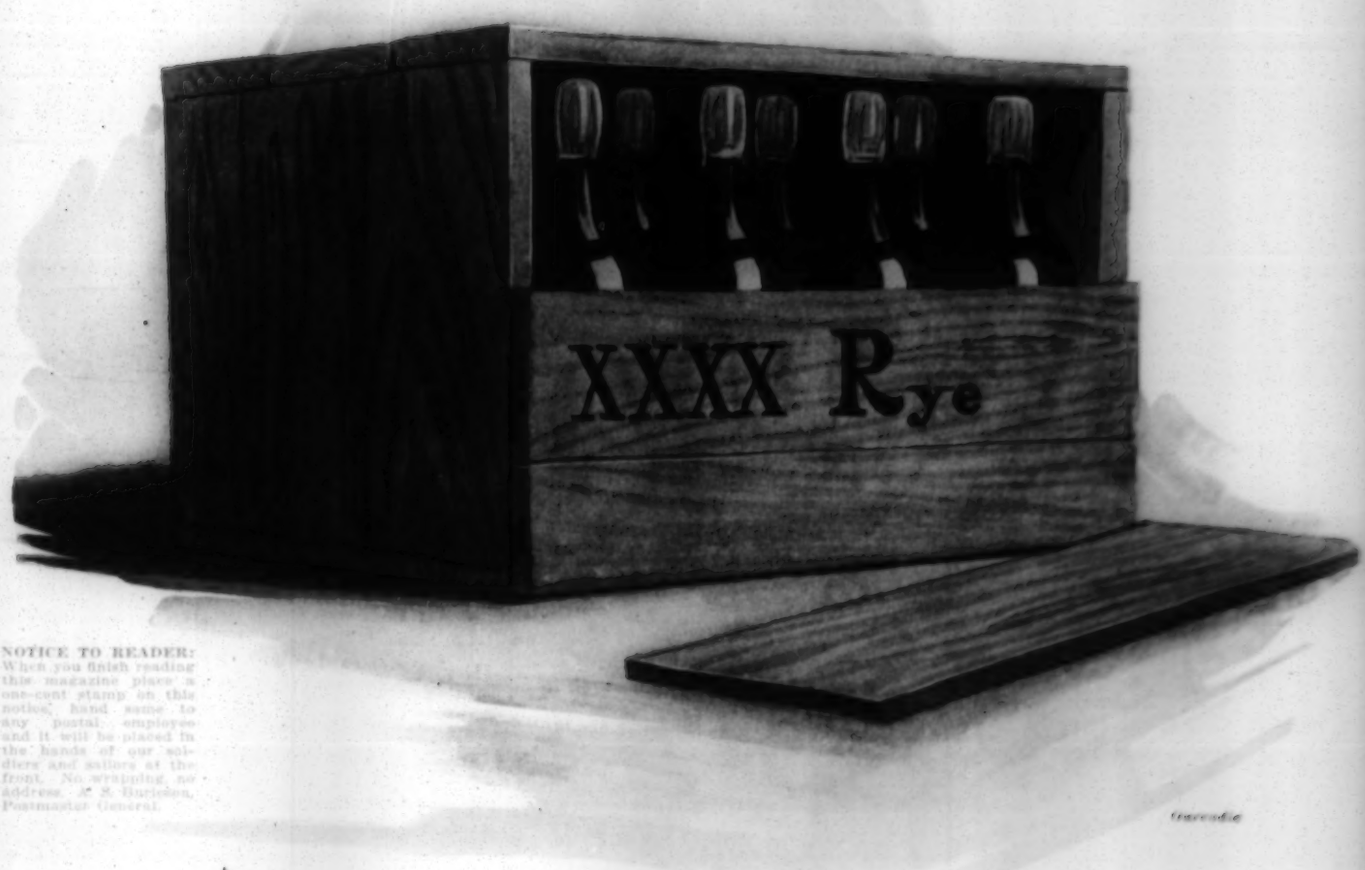
5 cents a copy
October 13, 1917

THE Woman Citizen

THE WOMAN'S JOURNAL FOUNDED 1870

Official Organ of the National American Woman Suffrage Association



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Of THE WOMAN CITIZEN, Published Weekly at NEW YORK, N. Y., for Oct. 1, 1917.

County of New York.....} ss.:
State of NEW YORK.....}

Before me, a Notary Public..... in and or the State and county aforesaid, personally appeared Rose Young, who, having been duly sworn according to law, deposes and says that she is the editor of the WOMAN CITIZEN, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are:

Name of Publisher, Woman Citizen Corporation, Post Office address, 171 Madison avenue, New York, N. Y. Name of Editor, Rose Young, Post Office address, 171 Madison avenue, New York, N. Y. Name of Managing editor, Rose Young, Post Office address, 171 Madison avenue, New York, N. Y. Name of Business Manager, Florence E. Bate, Post Office address, 171 Madison avenue, New York, N. Y.

2. That the owners are:

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ROSE YOUNG, Editor.

Sworn to and subscribed before me this 24th day of September, 1917.

MAY GUERIN.

[Seal] (My commission expires March 30, 1919.)

THE WOMAN CITIZEN

Founded June 2, 1917

Continuing the

WOMAN'S JOURNAL

Founded 1870

By LUCY STONE *and* HENRY B. BLACKWELL

as a Weekly Newspaper Devoted to Winning Equal Rights and Especially to Winning Equal Suffrage for Women, and published weekly in Boston, Mass., from 1870 to 1917.

Continuing also the

WOMAN VOTER

Founded 1910

By the WOMAN SUFFRAGE PARTY OF NEW YORK CITY

and the

NATIONAL SUFFRAGE NEWS

Founded 1915

under the name of the "Headquarters News Letter." In succeeding the National Suffrage News, The Woman Citizen becomes the official organ of the National American Woman Suffrage Association, and as such will try to maintain intimate contact between the Association and its two million members throughout the United States.

THE WOMAN CITIZEN is published weekly by the Woman Citizen Corporation in the hope that it may prove a self-perpetuating memorial to Mrs. Frank Leslie's generosity toward the cause of woman suffrage and her faith in woman's irresistible progress.

The directors of the Corporation are Mrs. Carrie Chapman Catt, Miss Alice Stone Blackwell, Miss Mary Garrett Hay, Mrs. Thomas Bucklin Wells, and Mrs. Arthur L. Livermore.

The editorial offices are at 171 Madison Avenue, New York.

Alice Stone Blackwell is a special contributing editor.

Rose Young is the editor-in-chief.

Mary Ogden White, Mary Sumner Boyd, Betty Graeme, and Rose Lawless Geyer are associate editors.

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The Woman Citizen

171 Madison Avenue

New York

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IN THE WOMAN CITIZEN'S ISSUE OF OCTOBER 20 FAMOUS MINISTERS CONTRIBUTE A CHURCH-AND-HOME ARGUMENT FOR WOMAN SUFFRAGE. CLERGYMEN OF EVERY DENOMINATION SHOW WHY WOMAN'S ENFRANCHISEMENT WILL BE FOR THE BETTERMENT OF THE COMMUNITY.

PROGRESS OF THE SUFFRAGE FEDERAL AMENDMENT

KNOWN IN THE

65TH CONGRESS OF THE UNITED STATES AS

SENATE JOINT RESOLUTION No. 2

and HOUSE JOINT RESOLUTION No. 1

Proposing an Amendment to the Constitution of the United States Conferring upon Women the Right of Suffrage.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article be proposed to the legislatures of the several states as an amendment to the Constitution of the United States, which, when ratified by three-fourths of the said Legislatures, shall be valid as part of said Constitution, namely:

"ARTICLE

"SECTION 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex.

"SEC. 2. The Congress shall have power, by appropriate legislation, to enforce the provisions of this article."

History of Amendment

First introduced in the Senate, January 10, 1878, by Senator A. A. Sargent, of California.

REPORTED FROM COMMITTEE:

In the Senate:

1878, Adverse majority.
1882, Favorable majority, adverse minority.
1884, Favorable majority, adverse minority.
1886, Favorable majority, adverse minority.
1889, Favorable majority, adverse minority.
1890, Without recommendation.
1893, Favorable majority, adverse minority.
1896, Without recommendation.
1913, Favorable majority.
1914, Favorable majority.
1916, Favorable majority.

VOTED UPON IN THE SENATE:

January 25, 1887, yeas 16, nays 34.
March 19, 1914, yeas 35, nays 34.

IN THE HOUSE REPORTED FROM COMMITTEE:

1883, Favorable majority.
1884, Adverse majority, favorable minority.
1886, Adverse majority, favorable minority.
1890, Favorable majority.
1894, Adverse majority.
1914, Without recommendation.
1916, Without recommendation.

VOTED UPON IN THE HOUSE:

January 12, 1915; yeas 174, nays 204.

Introduced in the 65th Congress

IN THE SENATE:

April 1917 (special session), by Senators Jones of New Mexico, Shafroth of Colorado, Owen of Oklahoma, Poindexter of Washington, and Thompson of Kansas.

IN THE HOUSE:

April 1917 (special session), by Representatives Raker of California, Rankin of Montana, Keating of Colorado, Taylor of Colorado, Hayden of Arizona, and Mondell of Wyoming.

Status:

IN THE SENATE:

Reported from Committee

September 13, every member of Committee approving.

IN THE HOUSE:

Raker resolution to create a woman suffrage committee in the House adopted by the House September 24 by a vote of 181 to 107.

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WOULD YOU KNOW

Why nearly every nation in warring Europe has been stirred to active agitation on woman suffrage at this time?

The course followed by British women in their conquering march to enfranchisement by act of Parliament?

How woman suffrage for England, Scotland and Wales depends upon the fate of the Representation of the People Bill?

What *IS* the Representation of the People Bill?

Why Irish women must make a separate fight for their enfranchisement?

The secret of Russian women's conquest of the vote in the revolutionary upheaval?

THEN READ

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(Jus Suffragii)

Monthly official organ of the INTERNATIONAL WOMAN SUFFRAGE ALLIANCE (Carrie Chapman Catt, President)

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The Woman Citizen

THE WOMAN'S JOURNAL

A Journal of Democracy

October 13, 1917

"We shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own government."

Call to the 49th Annual Convention of the National American Woman Suffrage Association

For the forty-ninth time in its history the National American Woman Suffrage Association issues a call to its State Auxiliaries to send their elected delegates to meet with officers, committees and life members in annual convention. The place selected is Washington, D. C., Poli's Theatre, December 12th-15th, 1917.

Since last we met, the all-engulfing world war has drawn our own country into its maelstrom and ominous clouds rest over the earth, obscuring the vision and oppressing the souls of mankind. Yet out of the confusion and chaos of strife, there has developed a stronger promise of the triumph of democracy than the world has ever known.

Every allied nation has announced that it is fighting for democracy and our own President has declared that " We are fighting for Democracy, for the right of those who submit to authority to have a voice in their own government." New Russia has answered the call; Great Britain has pledged full suffrage for women and the measure has already passed the House of Commons by the enormous majority of seven to one. Canada, too, has responded with five newly enfranchised provinces; France is waiting only to drive the foe from her soil to give her women political liberty.

Such an array of victories gives us faith to believe that our own government will soon follow the example of other allied nations and will also pledge votes to its women citizens as an earnest of its sincerity that in truth we do fight for democracy.

This is our first national convention since our country entered the war. We are faced with new problems and new issues, and the nation is realizing its dependence upon women as never before. It must be made to realize also that, willingly as women are now serving, they can serve still more efficiently when they shall have received the full measure of citizenship. These facts must be urged upon Congress, and our Government must be convinced that the time has come for the enfranchisement of women, by means of an amendment to the federal constitution.

Men and women who believe that the great question of world democracy includes government of the people, by the people, and for the people in our country are invited to attend our Convention and counsel with us on ways and means to attain this object at the earliest possible moment.

(Signed) DR. ANNA HOWARD SHAW, *Honorary President,*
National American Woman Suffrage Ass'n

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President

Mrs. Walter McNab Miller
1st Vice President

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2nd Vice President

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Chairman, Congressional Committee

Mrs. Henrietta W. Livermore
Chairman of Literature

Miss Rose Young, Chairman of Press

Life-and-Death Matters

NOW and then the evidence that some untouched part of the world is still about some of the old ante-war, leisure-time thoughts, pursuits and diversions comes with a shock to those of us whose whole imagination has become possessed with the war tragedy, the world fight for democracy. Here and there Beethoven's music drifts out to ears no longer turned to music. Can it be possible that anybody can sit still today and listen to sonatas, we wonder. Here and there eyes stray across mention of books that treat of the "adventures of spinsters," or of Chicago traveling salesmen, or are composite of "Yarns of the Tracks," or made up of "Letters about Shelley," or that deal with the "rough and simple charm" of some Kentucky mountain community. What does any of that matter, we wonder, we who lie down with the war on our hearts and rise up with the war filling our minds. How can people care about spinsters and Chicago traveling men and race tracks and the ways of rough and simple mountaineers with the world aflame today, aflame for democracy? Haven't all the spinsters yet shipped for somewhere in France with Red Cross badges on their arms? Aren't the race tracks all closed yet? And the mountaineers and salesmen, are they not all drafted or enlisted?

Of course we know that it is well that music should not utterly cease off the face of the earth. Of course we admit that it is good to persist in the everyday way of life and diversion. But we just don't see how it is done. We just don't see.

Nothing truly matters today but this war for democracy; at home, as in Europe. And as part and parcel of it stands forth woman's struggle for the franchise. It is the one thing that women are doing on their own account at this crisis that seems to fit, to belong in the world's account.

"How," wonders the New York *Times*, "do suffragists expect to interest the people of New York in their cause in this year 1917? The State has other things to think of, life-and-death matters, cardinal, supreme."

Unintelligible the *Times* finds woman's hope and enthusiasm for a place in the sun of democracy. To the "unilluminate mind" the suffrage theory of "patriotic and public values" is incomprehensible. The American woman's insistence that those who submit to authority must have a voice in their own government the *Times* cannot follow, its attention being so utterly engrossed with the identical insistence on the part of the European man!

The unilluminate mind may not understand, but the fundamental fact is that its mental operation in declining to see why women should want the vote is exactly that of the Kaiser who cannot see why men want the vote. Autocracy has its degrees. It is so far attenuated in America that a one-man sovereign rule is condemned by all, but an all-men-sovereign-and-all-women-subject rule still holds its undemocratic precedence. The detaining influence in both cases is mistrust of people in the mass. Autocracy holds that one, or some, are born to rule, others to obey. Democracy holds that the voice of those who obey the laws must be heard in the law-making.

It is because women are working for democracy when they work for woman suffrage that they expect to be heard in this hour of life-and-death matters. As the part is fundamental to the whole, so is woman suffrage fundamental to democracy, and the State has and can have no other things to think of that can share democracy's supremacy of interest today.

A Voice from the Red Cross

THE founder of the American Red Cross, Clara Barton, bears the same relation to the later leaders in Red Cross work as Columbus bears to later captains. He had the genius and courage to pioneer the way. Now everyone can follow. It is significant that Clara Barton was as clear in her views about woman suffrage as Florence Nightingale. In an address before the New England Woman Suffrage Association, Miss Barton said:

"I believe I must have been born believing in the full right of women to all the privileges which nature and justice accord to her in common with other human beings. Perfectly equal rights—human rights. There was never any question in my mind in regard to this. I did not purchase my freedom with a price; I was born free; and when, as a younger woman, I heard the subject discussed, it seemed simply ridiculous that any rational person should question it. And when, later, the phase of woman's right to suffrage came up, it was to me only a part of the whole, just as natural, just as right, and just as certain to take place.

"And whenever I have been urged, as a petitioner, to ask for this privilege for women, a kind of dazed, bewildered feeling has come over me.

"Of whom should I ask this privilege? Who possessed the right to confer it? Who had greater right than woman herself? Was it man, and, if so, where did he get it? Who conferred it upon him? He depended upon woman for his being, his very existence, nurture and rearing. More fitting that she should have conferred it upon him.

"Was it governments? What were they but the voice of the people? What gave *them* their power? Was it divinely conferred? Alas! no; or they would have been better, purer, more just and stable.

"Was it force of arms—war? Who furnished the warriors? Who but the mothers? Who reared the sons and taught them that liberty and their country were worth their blood? Who gave them up, wept their fall, nursed them in suffering, and mourned them dead?

"Was it labor? Women have always, as a rule, worked harder than men. Was it capital? Woman has furnished her share. Who, then, can give her the right and on what basis? Who can withhold it?

"There is, once in a while, a monarch who denies the right of man to place a crown upon his head. Only the great Jehovah can crown and anoint him for his work; and he reaches out, takes the crown, and places it upon his head with his own hand. I suspect this is in effect what woman is doing today. In one way or another, sooner or later, she is coming to it. And the number of thoughtful and right-minded men who will oppose will be much smaller than we think; and when it is really an

accomplished fact, all will wonder, as I have done, what the objection ever was."

Mme. Catherine Breshkovsky, the "Grandmother of the Russian revolution," says that Clara Barton's argument for equal suffrage is the best she has ever heard. Incidentally, it is worth remembering that the International Council of Nurses, representing nine nations, has declared for woman suffrage, with only one dissenting voice.

A. S. B.

An Imaginary Figure

A sculptor, it is said, once made a lovely statue of a woman by a novel method. He enlisted the help of many women in his community and reproduced from each her most distinctive beauty. He modelled the hands of this statue from the woman who had the most beautiful hands, the feet from the one who had the prettiest feet, and so on. The result was charming.

Acting upon principle, "Evil, be thou my good," the opponents of equal rights have constructed an imaginary figure by picking out and putting together every objectionable or unpopular feature they can find in the opinions of any advocate of equal suffrage; and they have labelled their composite monster "The Feminist."

Dr. Anna Howard Shaw is ardently in favor of the present war, but Jane Addams is a pacifist. They say, "The feminist is a pacifist." Jane Addams has devoted her life and her means to the poor; but Mrs. John Rogers, Jr., is reported to have said that she would give nothing for charity till women got a vote. They say, "The feminist refuses to give to charity." Mrs. Charlotte Perkins Gilman strongly disapproves of illicit sex relations, but approves of having married women work for money. They say, "The feminist wants married women to work for money," and they quote Mrs. Gilman. Ellen Key is strongly opposed to having married women work for money or go in for "careers," but she believes that under exceptional circumstances illicit sex relations may be justified. They say, "The feminist believes in free love," and they point to Ellen Key. Mrs. Pankhurst is a red-hot patriot and has done more to stimulate recruiting than any other woman in England; but before the war she was a militant. The anti-suffragists say, "The feminist is a militant in peace and unpatriotic in war," and they point to Mrs. Pankhurst; and so on and so on, ad NAUSEAM.

Meanwhile, every American can look around upon the women who favor equal suffrage in his own state and in his own neighborhood, and can see how entirely different they are from this fantastic "feminist" monster.

A. S. B.

Are Women a Class?

EVEN so great a conservative as Ex-President Taft admits that there is one strong argument for woman suffrage. This is that every class understands its own needs somewhat better than anyone else can, and hence may be expected to look out for them more closely in matters of legislation. For this reason, he says, all classes should be represented in government; although in the case of women he wants to put it off until some time in the indefinite future.

The opponents of equal rights insist that women are not a class, that they belong to all classes. This is a narrow refusal to recognize that any lines of classification exist among human beings except those of property. The anti-suffragist can see no classes except the rich and poor. But people can be classified in many other ways: as native-born and foreign-born, as black and white, as minors and adults, as literate and illiterate, as employed in gainful occupations or not so employed, as sane or insane, as law-abiding citizens or criminals, as good or bad, the sheep and the goats, etc., etc.

Doctors are spoken of as a class, and lawyers, and farmers, and teachers. We often hear of "the professional classes." Persons are even classified according to their opinions; pacifists are often denounced in the press just now as "a pernicious class of our citizens," etc. All these other lines of classification cut right across the lines of poverty and wealth. The feeble-minded, for instance, constitute a class by themselves, although some of them are rich and others poor.

When one class legislates for another, the legislation is apt to be one-sided. Thus the Junkers, or landed aristocracy of Prussia, are reproached with having enacted legislation unfair to the dwellers in cities, even though the latter included many rich men. When the landowners of England made the laws, the legislation was strongly colored in favor of the landlord against the tenant. Where there is a property qualification for suffrage, the laws usually discriminate in favor of the rich and against the poor. Women have been as distinctly the sufferers from class legislation as any other set of people who were debarred from the franchise. Plain examples of such class legislation are the grossly unjust property laws that prevailed almost everywhere until the equal rights movement came along to modify them, and the guardianship laws which in many of our states still allow a married mother no rights over her own child, as long as she and her husband live together.

Some classes of persons are incapable of exercising the suffrage, such as idiots; others are unfit to be trusted with it, such as criminals; but these objections do not apply to women. Except where a good reason can be shown to the contrary, every class should have representation in the government, as a matter of justice and fair play.

In the case of Muller vs. the State of Oregon, Justice Brewer, of the United States Supreme Court, in his opinion delivered February 24, 1908, upholding the validity of the women's eight-hour law, says explicitly:

"Differentiated by these matters from the other sex, she (woman) is properly placed in a class by herself."

In denying that women are a class, the anti-suffragists are therefore in direct conflict with the Supreme Court of the United States.

A. S. B.

It Pays to Give Votes to Mothers

AMONG the cities of the United States of the 100,000 class, Portland, Oregon, shows the lowest baby death rate. According to a survey just completed by the New York City Milk Committee, the infant mortality figures for Portland in 1916 were 55 out of 1,000 births. In Fall River, Massachusetts—the highest figures for the country—they were 163 per 1,000 births.

Mothers vote in Portland, Oregon. Mothers also vote in New Zealand, which has the lowest infant death rate in the world.

Woman Suffrage a Practical Necessity

By Katrina Trask

IN these fateful days women are serving the country in valiant and amazing ways: they are developing new faculties and they are performing strenuous, undreamed-of and almost impossible tasks.

I am convinced that to help them in the performance of these tasks it has become necessary for them to have the Franchise.

Therefore, I have enrolled my name as a member of the Woman Suffrage Party and hope that I may be permitted to render that Party some slight service.

I rejoice to be associated with the splendid women who form the Party and who so unselfishly serve it.

I am constantly and earnestly asked what has led to my conversion.

If my "conversion," as it is called, means a converting of my energies and my endeavors into work for the Party, which I have hitherto steadfastly refused to join, then the expression is correct.

If by conversion is meant the turning away from or the change of my ideal and theory on the subject, then it is incorrect; there has been no change whatever. I still hold my old opinions and my theory about woman and woman's mission. But I have changed my *course* to meet the perilous times.

I do not think that my position is of interest to the readers of the *Woman Citizen*, but as the editor of that able paper has courteously urged me to state my position I will do so.

BEFORE I state what my position is, I should like to state explicitly what my position has *never* been. I never was—I never could have been—an anti-suffragist. In a progressive age, where evolution is the law of life, I should think anyone would hesitate to be *anti* to any movement for any cause (not involving a moral issue) that a large body of earnest, conscientious persons were striving to accomplish.

I did not refuse to join the Party because of the disagreeable and undignified methods incident to the movement, although they greatly repelled me and offended my taste—such for example as the militant outbreak in England and the picketing in the United States.

I well knew that there never has been any great movement, any organization or party without its crass and deplorable attendant evils which do not affect the fundamental truth and purpose of the organization.

It would be quite absurd to keep out of the Democratic Party because there is a Tammany or to keep out of the Republican Party because there is a Philadelphia Ring. Moreover, I knew that the National American Woman Suffrage Association denounces this objectionable conduct and concentrates its efforts on securing, in a dignified way, what it considers a legitimate political end.

AS I was not opposed to suffrage in itself; as I was not deterred by the violent methods associated with the movement, and as the Party was working for precisely the very thing I most ardently desired, namely, the emancipation of woman—why then did I refuse to join the Party? For this reason:

I differed radically from the Party as to the relative value of the ways of approach and of procedure in securing the highest emancipation for women.

MRS. SPENCER TRASK
"Katrina Trask"

The Woman Suffrage Party believes that the spiritual emancipation of women can be developed better and more truly after it has gained political freedom.

I strongly felt that political freedom would be a danger, rather than a good, until women had first gained their needed spiritual emancipation and had become possessed of the winged freedom of their own souls.

I felt that the Party was sacrificing the greater for the less, and that, in focusing its attention on the political end, it was reversing the highest order, and thereby postponing the highest accomplishment.

This does not mean that I objected to the vote, not at all. Although personally I never desired it, I had no objection whatever to women having the vote.

Whether or not they had it seemed to me an unimportant matter—as compared with other things. I saw no reason why a woman should not cast her ballot precisely as she paid her taxes, neither emphasizing nor protesting against the one nor the other.

I recognize the full value of the franchise. I am a democrat, and, of course, the democratic plea appeals to me—the plea that women are of the people and there cannot be a complete democracy until all the people vote.

This is true; but I felt that there was a greater good for women which should be considered first. I wanted women to work for a great spiritual good, a spiritual awakening to their possibilities; this in no way interfered with the final having of the franchise; it but postponed it.

In the meantime, they could afford to wait; they were not without vast power in the present case. I was distressed that the wise body of intelligent women in the Party did not admit this—did not urge it.

The essence and true value of the franchise has always lain in women's hands—if they knew how to obtain it—whether or not they had the actual political advantage of the ballot. All that can be gained by them or used by them in having the practical privilege of the vote was theirs in reality, if they but knew how to grasp their opportunity and had cultivated their power to possess it.

I feared that, in the hectic feverish work for the letter of the law, women might lose "the spirit, which maketh alive," or, at any rate, they were postponing its quickening. It was as though I saw thirsty women, hustling and bustling, toiling and moiling to dig a cistern when all that was necessary was for them to clear away the camouflage covering the crystal spring of water welling at their feet—clear, pure and living.

I keenly regretted to see such noble women, as the leaders of the Woman Suffrage Party, throwing their genius and their wonderful energy into what seemed to me to be of minor importance, while they allowed the great essential to wait.

I hesitate to say anything that even suggests

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a criticism of those whom I so much admire and who have practically laid down their lives for a cause; but I must make quite clear what prevented me from sooner giving them my co-operation.

I felt we could work for the vote, if need be, *after* we had given our attention and our zeal to the study, the contemplation, the exaltation of woman's supreme mission—Womanhood!

I felt so strongly that the crying need of the world was an emancipation of the latent quality in woman that I was impatient to have the intellectual effort and phenomenal energy of my spirit-sisters diverted from the great channel of opportunity.

BY womanhood I do not mean anything so limited as the mere sex differentiation which our grandmothers taught should control women's lives. The stock argument of those opposed to woman suffrage is tiresomely obvious, viz.: that woman's place is in the home. Of course it is! I understand that the intelligent women of the Woman Suffrage Party not only admit this but urge it. The question, however, is not—Where is woman's place? The question is—What should she do with that place?

She should learn to make her place a larger place—her home a loftier home. It lies with woman to make the home more stimulating, more vivid, more heroic, and not allow the home to make her more petty, more dull, more insignificant.

Woman should magnify the home into a Palladium and not be dwarfed by the home into a Drudge.

This is woman's true emancipation. It was this I wanted women to ponder, that when the vote came to them they would be more evolved to use it.

I felt that the time, the feverish energy, spent on securing the vote diverted women's attention from the great Endeavor with which they should concern themselves.

Women have never grasped (except in individual cases) the *noblesse oblige* of their high calling; to do so I felt was their paramount duty: the first thing to be studied, to be investigated, to be contemplated, to be sought.

Women have been endowed with a distinct and different quality from men; to them has been given a latent power, a divine force which has never been estimated, cultivated nor admitted. They, themselves, have never even claimed it; they are not really conscious of it. It is the quality which sets them apart in the great creative scheme—it is a sublime potentiality of which Motherhood is the glorious expression, the luminous crown.

NOR do I mean by Motherhood anything so limited or so material as the mere physical bearing of children, although even this physical function holds an opportunity for women with which there is nothing comparable in the realm of Nature.

Every human being in the world has been born of woman, has lain, for months, under her heart in the holiest bond that God and Nature have ordained; then the child has been given into her arms and left like wax in her hands during the formative and impressionable years.

There is no limit to what she might accomplish were she really awake and faithful; she might sow seeds that would bear fruit in a harvest of inestimable good for her own reaping.

It is an unspeakable opportunity; a supreme right, far beyond the right that any vote could give.

But I mean something larger than this. I mean spiritual Motherhood—a universal thing—the great expression of the power latent in woman, her birthright, greater than any political right, which, were it developed, would fit her for any place, for any sphere.

This is hers whether or not she has borne children; it endows her with a divine possibility.

In fact, I sometimes think that the highest type of Motherhood has been achieved by those women from whom the completion of love has been withheld and who have grown heroic through the noble bearing of their sacrificial sorrow.

It is this especial spiritual talent, this psychological endowment given to woman by the Creator, which, I felt, should be studied to become in every phase of life an operative force. It is a power which, if rightly cultivated and developed, might transform the world.

SCOFFERS may doubt it—that does not disprove its existence; scoffers doubted for centuries the great electric forces which lay unrecognized and unharnessed in the world; scoffers doubted for years the psychological laws, and those laws are now factors in all branches of life—even in the practical science of therapeutics.

Woman herself may question this divine potentiality, may doubt this dynamic power hidden in the depths of her strangely coordinated, complex nature.

I never doubted it; I never questioned it; I believed always in this God-given mission of woman and that it was her first, supreme obligation to emancipate this latent force. I was impatient that, instead of working for the vote, the genius of the Party did not concern itself with organizing some great movement to work for the emancipation of this dynamic power, educating women how to possess it, to cultivate it, to develop it and to proclaim it.

It was an ideal, perhaps, but it seemed to me, also, a practical working basis for betterment.

NOW, however, the whole aspect of life has changed; the whole world, for three-and-a-half years, has been in a mad upheaval. One's theories and one's ideals must wait for fulfilment upon the issue of this tragic crisis. Meanwhile we must adapt ourselves to the crisis and seek all practical helps to meet it.

To walk calmly on, hugging one's dear ideals, no matter how dear those ideals may be, when the ground is rocking and trembling from a violent earthquake, shows a petty mind, and it is the petty mind alone which, as Emerson points out, fears inconsistency.

Therefore, we who are not haunted by Emerson's "hobgoblin" will be quick to see the new obligations which have arisen from the new and tragic conditions; and whatever our previous objections have been we will now throw all our energies into obtaining the franchise—which has become a necessity.

All those who have been kept out of the Party, as I have been, because they desired to work for a larger emancipation for woman than the vote could bring; all those who worked against equal suffrage because they honestly held the potent objection that it would make more political confusion; all those who shrank, with natural reluctance, from the added responsibility the ballot would entail, should now join the Party, because it is necessary for the women, who are bearing the burden of the day.

ALL the men who feared they knew not what if the vote were granted to women and who have justly been repelled by the militant manifestation which, to their credit, contradicts their highest ideal of woman, should see that, now, equal suffrage is a needed measure, and they should be quick to grant it.

Extraordinary and utterly unforeseen conditions beset women: most unexpected responsibilities and unprecedented duties have been thrust upon them, and they must have an immediate equipment to meet these demands.

The vote is a practical equipment. The vote will help women in their work: it is a national asset, valuable in this emergency.

Men are going to the war: they will return, God help them, disabled and impaired. Women must loyally take the active work, the vital responsibility for the common good; and as suffrage gives to so many of them strength for this task, they ought to have it.

Women have been called upon to share in every possible preparation, in every national endeavor, and they have answered with a quick and eager affirmative.

As the franchise gives them a sense of surety and security, a feeling of co-operation with the Government which they are so quick to serve, it should not be denied them.

WOMEN are willing to stand beside men in the lurid waste of the present holocaust, working and planning in ways that stagger men's belief—sacrificing, enduring, smiling, strengthening and sustaining; and, as the franchise would sustain and give added strength to at least one million New York women (by actual poll), New York men should be quick to grant it, from the sense of justice of which they boast and by their latent chivalry.

Yaddo, Saratoga Springs, New York.

October 2, 1917.

Mrs. Trask's Stand on the War

"But since the day that war was declared I have been absolutely silent. I have constantly refused to take part in any pacifist demonstration or sign any peace petition; on the contrary, I have entered in every way into the active preparation of the country for war—and I have given a glowing sympathy and pride to my dear young men who have enlisted.

"There are a thousand ways in which you can serve. There is only one thing that no man—no woman—should be in the present event—that is, no one should be indifferent, no one should fail to take part in the mighty task in which our country is involved.

"I pray you to give yourself freely to the national duties required of you—be eager to study your country's needs in every way and do all that you can do to help her in the way that she has ordained—to support our President in his overwhelming task."—(Mrs. Trask to the employees of Yaddo.)

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What Manne

MRS. MARY C. C. BRADFORD

President of the National Educational Association and State Superintendent of Schools, Colorado.

MRS. FRANCES E. AXTELL

Appointed by President Wilson on the Federal Workmen's Compensation Commission.

MADAME DESPARD

Madame Despard, President of the Woman's Freedom League, sister of Field Marshal Sir John French and of Mrs. Harley, killed by an enemy bomb at Monastir while bringing back the wounded in her ambulance.

Do anti-suff women, when th fragists are en and marriage?

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The women on ardent suffragists. sentative suffragis ords know them. judge the anti's them.

MADAME AINO MALMBERG

of the University of Helsingfors; Finnish novelist and educator and patriot.

DR. YAMEI KIN, NUTRITION EXPERT

Sent to China by Bureau of Chemistry of the United States Agricultural Department for study of soy beans as war food for this country.

MRS. NEWTON D. BAKER

Wife of Secretary of War, a "working suffragist."

MRS. CHARLES FARWEL

Appointed by the Governor of C the Industrial Welfare Commissio

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DR. ANNA HOWARD SHAW

Chairman of the Woman's Committee of the National Council of Defense, Honorary President of the National American Woman Suffrage Association.

MISS JULIA LATHROP

Head of Federal Children's Bureau.

MRS. ALICE DUER MILLER

Novelist, poet, playwright, reformer.

MADAME PIERRE CURIE

Discoverer of polonium and co-discoverer of radium.

...WELL EDSON

...of California as member of ...ssion.

KATHERINE BEMENT DAVIS

Appointed by Mayor Mitchel as Chairman of the Parole Commission of New York City. She would like to vote.

MRS. GLENDOWER EVANS

A former trustee of the Massachusetts Reform Schools, and member of Commission to investigate minimum wage.

Meeting of Official Board of National at New York Headquarters

DURING last week's session of the official board of the National American Woman Suffrage Association in New York City, not only was an extensive program of routine business considered, but various resolutions of importance were passed. Among them was the following:

WHEREAS, Our country's physical, financial and spiritual resources are being taxed to the utmost to sustain our part in the world-war for democracy; and,

WHEREAS, It is essential to the success of the war that America's contribution be that of a nation that knows no dividing line within itself, no half-hearted allegiances, no pseudo-patriotism, no hyphens; therefore, be it

Resolved, That the official board of the National American Woman Suffrage Association, now in session in New York, urges unqualified loyalty to the Government in this crisis; protests, as un-American, those discriminations and injustices that set class against class, race against race, sex against sex, and furnish opportunity for insidious alien propaganda that trades upon them to the internal disturbance of our country; maintains that all American men or women, white or black, in the trenches or in the home and the factory, who are giving their lives to uphold the ideals of democracy, shall share equally in the privileges and protection of democracy, and deplores all lawlessness based on race or sex or class prejudice; and be it further

Resolved, That this board set forth its belief in and its stand for that broad type of American democracy that knows no bias on the ground of race, color, creed or sex; to the end that Americans may stand united, not as Irish-Americans, German-Americans, Negro-Americans, Slav-Americans, and "the women," but one and all as Americans for America.

ONE of the interesting events of the session was the reading of a letter from Miss Heloise Meyer, an official of the Association, who is sailing for France on October 27th for Canteen work under the Y. M. C. A. In the letter Miss Meyer tendered her resignation as first auditor of the Association in order to devote her entire time to her war work. Miss Meyer is a sister of George von L. Meyer, former Secretary of the Navy. During the past session of Congress, the National Association has been indebted to her in double capacity, for she has extended to that body valued services as a member of its Congressional Committee. It was with sincere regret that her resignation was accepted so that she might respond to the call of her country.

"The work," says Miss Meyer, "promises to be hard, steady and under difficult circumstances, but most interesting, and I consider I am fortunate to be able to go."

The members of the board present were: Dr. Anna Howard Shaw, Honorary President; Mrs. Carrie Chapman Catt, President; Mrs. Walter McNab Miller, First Vice-President; Mrs. Stanley McCormick, Second Vice-President; Miss Esther G. Ogden, Third Vice-President; Mrs. Henry Wade Rogers, Treasurer; Mrs. Frank J. Shuler, Corresponding Secretary; Mrs. Thomas Jefferson Smith, Kentucky, Recording Secretary; Mrs. Pattie Ruffner Jacobs, Alabama, Auditor; Mrs. Maud Wood Park, Massachusetts, Chairman Congressional Committee; Miss Rose Young, Chairman of Press; Mrs. Henrietta W. Livermore, Chairman of Literature.

A Consistent Democrat

SPEAKER CHAMP CLARK, of Missouri, was the man chosen to make the presentation speech at Valley Forge when the Washington Memorial Arch was presented to the State of Pennsylvania. His speech, which linked the democracy of Washington to that of the men in the trenches today, was significant because uttered by a man who believes in real democracy, including both sexes.

"The idea of free government is not new. We did not originate it. We have developed it and put it into practice. It has been the dream of men from a time whereof the memory of man runneth not to the contrary.

"Whoever wrote the Shakespeare plays put these words into the mouth of Brutus, in his speech defending himself for the assassination of Caesar: 'Here comes his body, mourned by Mark Anthony; who, though he had no hand in his death, shall receive the benefit of his dying, a place in the Commonwealth; as which of you shall not?' There is the case in a nutshell, the essence of representative Government—'a place in the Commonwealth.'

"This is a fitting occasion to discuss fundamental principles briefly. How many new propositions do you suppose our system of Government rests on? Only three. There are two of them in the Declaration of Independence and one in the Constitution. 'All men are created equal.' That is one of them. 'All governments derive their just powers from the consent of the governed.' That is two, and they form the basis of republican institutions. The third one is—hardly anybody ever reads it, more's the pity—the preamble to the Constitution.

"There it all is. That is our chart and our creed.

"Our mission in the world has been to vindicate by our practice and achievements our theory of 'government of the people, by the people and for the people.'

"We divide into parties on divinistic issues, which is well, but our political conventions cease absolutely at low-water-mark. Beyond that, we are one people, with one heart, one soul, one hope, one country, one flag—ready, if needs be, to face a world in arms. The idea of representative government will grow and spread like the mustard tree of the Bible."

The difference between Mr. Clark's brand of Americanism and some others famous for their blatancy is that when he speaks of representative government he means women as well as men. When he speaks of people he includes both halves of the human race. He is a suffragist and, so, a consistent Democrat.

American Battalion of Death

Women from Oklahoma and Texas, wives of soldiers in the Regular National Army and National Guard, are organizing a Battalion of Death to serve in any way the War Department asks—in trenches, if necessary.

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Contributions Received by the N. A. W. S. A

From September 1st to September 29th, Inclusive

Reported by Emma W. Rogers
Treasurer

General Donations		
Maria D. Coffinberry	$ 25.00	
Mrs. J. M. Metcalf	5.00	
Mrs. H. D. Coffinberry	50.00	
Mrs. R. D. Eichelberger (Collected)	8.50	
Mrs. John C. Lee	50.00	
Alice Bruere	5.00	
Cora Mitchell	10.00	
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Albert B. Williams	10.00	
Mrs. Albert B. Williams	10.00	
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Mrs. R. G. Shaw	250.00	
Mrs. August Lewis	25.00	
Elizabeth Jordan	5.00	
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Jennie B. Wilson	15.00	
		$544.50
Campaigns		
Leslie Suffrage Commission	$ 440.00	
Maria McMahon	9.00	
		449.00
Annual Pledges		
Alabama Equal Suffrage Association	$ 100.00	
Pennsylvania Woman Suffrage Association	1,000.00	
Mrs. Robert Gould Shaw	1,000.00	
Estate Pauline A. Shaw	2,500.00	
Mrs. Virginia Branner	100.00	
Agnes B. Lewis	100.00	
Mrs. Carrie Chapman Catt	56.90	
Madeline F. Wills	50.00	
		4,906.90
Total		$5,900.40

Suffrage Snap Shots

THE chuckle that lies in every one of Ida Husted Harper's *Suffrage Snapshots* sometimes comes on the rebound. But it lasts. The wit in these little suffrage retorts is as keen as mustard. And nothing gets by their author. Every passing phase of life opens up a chance for her quick-witted camera to register a picture of the squirming opponent of the woman voting cause. "Why don't the antis get a sewing society somewhere to pass a resolution against woman suffrage?" asks Mrs. Harper. "It's growing terribly monotonous to have all the women's organizations in the country declaring in favor."

The paragraphs in this collection are some among the many which Mrs. Harper has printed in Judge during the past few years.

Suffrage Snap Shots, by Ida Husted Harper, bound in paper, *25 cents*. National Woman Suffrage Publishing Co., 171 Madison Ave., N. Y.

Calumniators of Suffragists Warned

MRS. CARRIE CHAPMAN CATT, President of the National American Woman Suffrage Association, has written the following open letter to Mrs. Margaret C. Robinson, chairman of the press committee of the Cambridge (Massachusetts) Anti-Suffrage Association:

Mrs. Margaret Robinson,
Cambridge, Massachusetts.

Dear Madam:

My attention has been called to the fact that you are circulating, by public letter and bulletin, various statements that impugn my loyalty as an American and thereby put in jeopardy my good name and reputation. These statements either are made by you with wilful intent to injure my name and standing in the community or are statements which you are publishing without having made effort to establish their proof. I hereby set forth the facts which have been distorted by you into untruths, either by contrary statements or by implications:

1. I did not bring Frau Schwimmer to this country, nor did I invite her to come.

2. Frau Schwimmer is not an officer of the International Woman Suffrage Alliance nor was she an officer of that body when she made the visits to America to which you refer. She was an officer of that body for a few months only. She is a Hungarian, not an Austrian. I believe her to be an absolutely honest, virtuous woman, and she certainly was highly honored and respected in her own country at the time of my three visits there. She presented a sincere, if impracticable, peace plan at the time when the hope of early peace and the avoidance of much that has happened since sustained many men and women the world over. I did not sympathize with that plan. What she may think now I have no means of knowing. In any event, her opinions have no influence or control over mine and no act of mine is or has ever been due to her influence.

3. Your implication of a sequence reaching from the organization of the so-called People's Council through the Woman's Peace Party to me is not only untruthful but malicious. You must know from the public press that I, as President of the National American Woman Suffrage Association, called an authoritative meeting of the Presidents of its State Branches when it became clear that war was imminent, and that that body not only declared its loyalty to the country in the event of war, but offered the machinery of its organization for helpful patriotic service. You must know further that because of this act I became persona non grata to the New York City Branch of the Woman's Peace Party, and that I resigned at once from the National Woman's Peace Party. I never heard of the People's Council until I read of its effort to hold a meeting in Minneapolis. I am not in sympathy with its avowed objects as announced in the press and never have been in sympathy with those objects by whomever advocated.

4. Your effort to link me by implication with the I. W. W. activities is also untruthful and malicious. As a matter of fact you can be aligned with them by a far straighter connection than you have dared to make in your attacks upon me. The I. W. W. is almost the only large labor organization that has not endorsed woman suffrage. Its leaders are "Antis" and their well-known supporters, "Bill" Haywood and Emma Goldman, share your views, not mine, on the suffrage question. One of your well-known co-workers, Annie Riley Hale, was arrested recently after a seditious speech. The most vigorous opponent of woman suffrage in the world, and consequently an ally of yours, is the Kaiser of Germany.

Would you call it anything short of malicious and wilful injury should I distort these facts in such a way as to imply continuously that you are a traitor to your country and Pro-German in your sympathies? I do not make this charge. I do not twist these facts to your discredit, for I assume that you are as you ought to be, a loyal American. I merely warn you that I shall hold you accountable for any charges you make that insidiously declare me responsible for activities "which render our country a prey to a foreign power."

I call upon you either to prove your charges or to retract them. If you can prove that I am a traitor to my country in this hour of its stress and trial it is your duty to do so. Our country has the right to know who are its friends and who its foes. If you cannot prove the charges you make or imply, and are spreading them broadcast only to taint the suffrage cause, by casting aspersions on its leaders, you must understand that, despite our broad privileges of free speech and press, you cannot slander with impunity any person when the deliberate intent is clearly aimed at the character and standing of the person slandered.

The struggle for woman suffrage from the beginning has been made upon the basis of the fundamental right of adult citizens in a republic to self-government.

We concede your right to oppose this claim, no matter when, where or how it is presented, with due regard to facts. I protest your resort to "mud slinging" as a substitute for honest opposition, for it is the lowest type of political methods. So low is it that one state at least, Wyoming, has forbidden such tactics in any of its campaigns. In the name of our common womanhood, I ask you to meet the issue fairly and squarely, and I warn you that for personal attacks tending to injure my good name, or that of my fellow-workers you will be held responsible.

Yours truly,

CARRIE CHAPMAN CATT.

With the Women's Army Corps

FROM the headquarters of the British Women's Army Corps, stationed directly behind the lines in France, comes recent confirmation of women's success as a secondary army. In one line alone the Women's Auxiliary Army has saved Great Britain thousands of pounds.

In the British Army women have been accepted as camp cook everywhere now, except in the fighting lines. They were first employed in August, 1915, at a convalescent camp and proved themselves more efficient, more economical and more skillful than men. One of the early troubles of Kitchener's Army was its badly cooked food. Under the old system each unit was drawn on for its own cook, and the inexperienced men spoiled perfectly good food, besides keeping the camp kitchens in a slovenly manner.

The effectiveness of the young soldiers in Britain's "first hundred thousand" was actually impaired by indigestible and unappetizing food. There was also much waste.

There are now more than 6,000 women cooks and waitresses in 200 camps in England alone. Women have also taken over the kitchen service in all the Canadian and Australian hospitals, and women instructors are being employed in the regular army schools of cookery.

One girl of 22 who enrolled as a cook two years ago is now a superintendent, and responsible for service to a camp of 22,000 men. Women cooks also achieved an immediate reduction of camp waste. In one large camp of officers daily mess rates were cut in half within a few weeks, and in addition $500 was saved for miscellaneous camp purposes. The mess rate in this camp was 65 cents a day when women cooks took hold of it. They brought it down to 18 cents a day.

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One Way to Make Money

"OMAR E. GARWOOD, of the firm of Garwood & Garwood, attorneys and counselors at law, says of Mr. John Maling, professional caster of aspersions on the womanhood of Colorado: 'Colorado people are gradually becoming more and more indignant over Mr. Maling. I happen to know that his work is purely a mercenary undertaking. Prior to the New York campaign, he made the remark to me that *he thought he could make some money by hiring himself out to the anti-suffragists*, and evidently he has done so. The bankers of Denver are by no means backing him. We simply gave him letters of introduction to bankers, not knowing that he was going to make any attack on woman suffrage.'"

Women Moss Cutters

Cutting moss in Shropshire is one of the latest tasks to which English girls have been set. The moss is dried and used as fuel.

These girls live in camps under canvas, like other women farm workers, of whom it is now reported that there are more than 300,000 regularly registered with the Land League.

Suffrage

THE futility of "indirect influence" and woman's pressing need of the concrete "influence" of the ballot has never been more clearly demonstrated than in the gallant fight which the Georgia Woman Suffrage Association has waged for years on behalf of the little girls of that state. Besides working ceaselessly for the enfranchisement of Georgia women, this organization has besought the Legislature at each session to raise the age of consent from 10 to 18 years and remove a sinister blot from the fair name of Georgia.

At the annual convention of the Association held in Atlanta, December 2, 1916, Dr. John C. White and Mr. John Y. Smith, both members of the association, promised to help the women by introducing the Equal Franchise resolution and the Age of Consent bill. When the Legislature convened in June Mrs. Mary L. McLendon, president of the Georgia Woman Suffrage Association and Mrs. Amelia R. Woodall, president of the Atlanta auxiliary, urged the sponsors of the Age of Consent bill to insist upon 18 years. They were told that this was impossible and 15 years was suggested as a substitute. After some discussion 16 was agreed upon as a compromise, but when the bill appeared on the House calendar the age was fixed at 15. After debate the age of consent was changed to 14 years and in this form passed the House of Representatives July 23 by a vote of 127 to 8. At the instigation of the Georgia W. C. T. U. of which Mrs. McLendon is an active member, the bill was introduced in the Senate by Senator Denny of Rome, Ga., and the age raised to 16 years. At the end of the session it was reported favorably by committee and came to a vote, when the age was again cut to 14 years. The following day the Senate voted to reconsider and the session came to a close without any further action being taken in the matter. The women have been assured that the bill will pass the next session but are not informed as to what the age limit will be when it is passed.

DR. BLANCHE M. HAINES, of Three Rivers, Michigan, who was appointed Park Commissioner by Mayor Charles C. Bateman, of Three Rivers, has secured the services of Mrs. C. C. Simonds and Co., Landscape Gardeners, to create park plans. Upon her recommendation a building in one of the parks, centrally located, is being remodelled for a Community House. Dr. Haines is Chairman of the Third and Fourth Congressional Districts of the Michigan Equal Suffrage Association. She has been a member of the School Board and a Health Officer.

BIRMINGHAM'S Equal Suffrage Association was invited by the Civic Association to join in the public demonstration planned for the first quota of the drafted army on its departure for training camp. Packages of tobacco and matches were prepared by the committee of suffragists, headed by Mrs. Angus Taylor, as a farewell token to the soldiers. At the Terminal station a farewell speech was made by a suffragist, Mrs. Adah Martinsen, whose two sons are in the army. The value of Alabama's registration of women, in which work suffragists took a prominent part, was demonstrated when the call for 12,000 knitted garments came. Recourse was had

"CHIVALRY"

to the registration files and thousands of names of women who had registered to knit secured. Birmingham suffragists have been requested to turn in their expense accounts for the year in order that a report of monies spent may be made to the National treasurer. With more than $6,000 raised and spent through the various treasuries, $3,000 is left for individuals to account for. This report is in accordance with a pledge made by the Alabama Equal Suffrage Association at the Atlantic City convention to spend $10,000 for suffrage, $1,000 of which was paid to the National Association.

ACCORDING to Judge Henry Neill, the Australian Maternity Allowance is a little thing, $25 for each child, and cost the Commonwealth Treasury only £659,715 in 1916, but "it has saved uncounted suffering, has promoted previously unrealized comfort and has raised motherhood in Australia to the level of definite national recognition."

This allowance is not a charity; it is available by all classes. Its object is to safeguard the health and comfort of child and mother and is only paid for a living—or, at least, a viable child, one capable of being born alive. "The essential point of the scheme," says Judge Neill, "is that money is paid to the mother. Around her person circles the whole principle of the measure. For in their wisdom, the Australian statesmen have laid it down as a safe formula that a mother should be provided with the means necessary to protect her own health and that of the future citizen of Australia in the best interests of the commonwealth." The act of the Federal Parliament which initiated this grant was introduced by the Prime Minister, the Right. Hon. Andrew Fisher, in 1912. After the commonwealth had tried out woman suffrage for ten years and found it good, the votes of women and men dignified motherhood in this way.

ANOTHER evidence of the "interlocking directorates" between suffrage work and work for war relief is shown by the appointment of the president of the Georgia Equal Suffrage Party, Mrs. Emily MacDougald, as chairman of the Atlanta branch of the War Council of the National Young Woman's Christian Association. Plans are now under way for a

BUY A LIBERTY BOND

Summary

training school for girls about to take the places abandoned by men who have been called to the front and also for the erection of a hostess house near one of the encampments. Suffrage mothers are quick to see the needs of the boys and girls deprived of the protection of their homes.

SUFFRAGISTS of Alabama have been steady at the wheel in registering for war work. But Miss Celia Root, suffragist, expert motorist and applicant for the Naval Aviation Service, didn't stop at taking down names at the registration booth. Waiting for the women to come up and be listed was not enough for her. She went after them.

There were almost impassable roads around her town of Attalla, but bad roads could not stop the zeal of her little Texas pony, nor yet of Miss Root herself, when bound on this patriotic errand. Having first registered the negro women of her town at her own garage, she mounted her pony and went out to glean the names of every woman in the surrounding rural districts. She found many ready to be registered for knitting, sewing, and all sorts of helpful, patriotic duties.

"I certainly do hope that the women of Alabama will show that they have the stuff in them that makes good citizens," she said, and that we "will soon receive recognition by the ballot."

WAR seems to have struck at least one blow against an ancient injustice to mothers. A public meeting has been held in Rome and the Italian law which, like the French law, forbids any inquiry into the paternity of children born outside of marriage, has been scored as a social injustice to women. The question was forced home because of economic reasons. The state cannot afford now to lose any children, not even those born to distracted mothers of shame. The Associazone per la Donna asked for the repeal of a law which has long oppressed mothers, usually very young mothers, to the breaking point.

At this meeting, which had the support of several Ministers, the Prefect, the Provincial Councillor, many Deputies, associations and private citizens, Signora Elisa Lollini Agnini presided and speeches were made by learned Italian ladies.

The resolution passed declared that "establishing the question of paternity was a measure of social justice to women, and would largely solve the question of assistance for the illegitimate child, and would be a remedy for the high mortality among illegitimate children whose protection is a duty of the state."

OWING to an error on the part of the photographer, Hon. P. P. Campbell, of Kansas, was represented in the last issue of the *Woman Citizen* by a substitute picture. The *Woman Citizen* hopes to be able to present Representative Campbell's portrait to its readers in a forthcoming issue together with a review of his service to the suffrage cause.

THE Woman Suffrage Party of New York City has opened a Liberty Loan Booth at headquarters, 3 East 38th Street.

The Hungarians and the Suffrage

By Jules R. Arbocz

Former Managing Editor of Amerikai Magyarsag

THROUGHOUT the United States the motto which stirs the public is: "Political rights and votes for women."

We of Hungarian descent in this country cannot be indifferent toward this great spiritual movement. From our very situation we cannot avoid observing and making it a subject of careful thought. Although we have really no effective political influence in this country, we, as the descendants of a freedom-loving, self-respecting, progressive and traditionally chivalrous nation, are ethically obliged to be interested in this great spiritual emotion.

The question that presents itself is, in relation to our national individualities and to our racial character, from a strictly Hungarian standpoint, how should we feel and what should we do toward securing the political rights and votes of women?

The answer is prompt. The Anglo-Saxon race is a champion in favoring and promoting woman suffrage in the world, but certainly this does not mean that, for example, the Hungarian race is not a deeper and sincerer admirer of woman, as such.

If we analyze the historical evolution of the races, and especially that of the Anglo-Saxon race, and if we study the family life of these races, we will notice that in the general chivalrous spirit toward women, the Hungarian race is not only not behind the other races, and especially of the Anglo-Saxon race, but in many instances the Hungarians are leaders in the cult of woman-worship. And what is more, history teaches that in the feudal ages, when the spirit of feudalism kept in its bonds all the present great civilized nations, the traditional chivalrous and democratic spirit of the Hungarian race preserved the Hungarian woman upon her high pedestal even in that long ago time.

A single linguistic observation will shed a sharp light upon this aforesaid traditional and national Hungarian spirit. The word "wife" is equal in the Hungarian language to the word "*feleség*," which means in strict English translation that one who divides, possesses, rules, gives and receives all rights and obligations in an equal half part.

The very meaning of this word indicates the above mentioned traditional and specific Hungarian standpoint toward women in the past and in the present, with the sole exception of political rights. That same spirit informs the Hungarian marriage law also, which is based upon the ancient, customary law, and upon the judicial precedents of the Hungarian kings and judges.

All this illustrates clearly that the Hungarian race is traditionally inclined to fairness and mutual understanding toward women. This is emphasized by proofs of a newer date, as for example, that before the war the Hungarian Government de facto submitted to the parliament a bill for equal and very liberal suffrage. On the other hand, the question of granting political rights to women has been a standing subject with Hungarian press and literature for many years past; but in Hungary, even if there existed some opposition against this movement, certainly it was never as strong and as venomous as we observe it here, or in England.

Consequently, in regard to woman suffrage, American Hungarians can express rightly the Hungarian tradition only by standing, everywhere and on every occasion, as the most courageous supporters of suffrage.

For it is not only not dignified for the strong man, but decidedly exhibits his mental limitation, to withhold political rights from that same woman who is the corner-stone of his family life, who educates his children, and who is the chief and sole guardian of his fate.

Why They Are Suffragists

(Taken from Columbus, O., Dispatch)

BECAUSE she has been the woman in her home, Mrs. George B. Kauffman is a suffragist. At a convert's meeting in Columbus, Ohio, several notable persons gave their reasons for being converted to suffrage. Said Mrs. Kauffman:

"An animal in a cage is not more powerless to protect her young than a woman who has no voice in the regulation of conditions surrounding her home."

Mrs. Kauffman was only one of many prominent people to give their testimony for suffrage.

Rev. Father J. B. Eis confessed that he had at one time written an article against equal suffrage, but that he would no longer offer any opposition to it.

Dr. James E. Hagerty said democracy would be safer under manhood and womanhood suffrage combined than under either alone.

J. H. Francis, the superintendent of schools, thinks the ballot belongs to women, not as a gift from men, but as a divine right. If only one woman in the world wants the right she should have it.

Charles G. Warner, Secretary of the Franklin County, Ohio, Dry Federation, said it was gratifying to note the dignity with which women suffragists had conducted their campaign.

Dr. Joseph S. Kornfield of the Bryden Road Temple, said the woman's struggle for the ballot was in line with the fight for freedom. The ballot in woman's hands, he thinks, will help humanize the world.

Virginia Woman Honored

VIRGINIA suffragists announce with pride the fact that a distinguished member of the Richmond League, Miss Lucy Singleton Coleman, has been chosen to inaugurate kindergarten work in far-off Chile. For nine years Miss Coleman has been principal of the Richmond Training School for Kindergartners, from which school the Richmond public schools have drawn their supply of kindergartners. Miss Coleman's work in Chile is connected with the Chile Exploration Company in the copper mining district, with headquarters at Chiquicamata.

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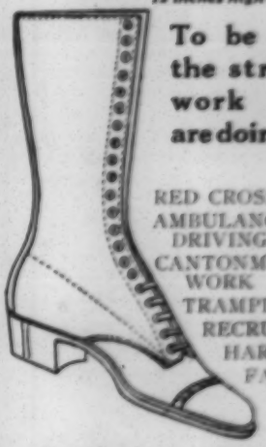

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HARRY J. DEWITT.

THE Indiana branch of the Woman's Peace Party has withdrawn from the national organization as a protest against the course taken by the organization. They maintain they still believe in the principle of peace but refuse to be used to further the pro-German propaganda.

Suffragist Sculptress Strikes New Note

MISS RENEE PRAHAR is not only a clever sculptress but an ardent suffrage worker, and has proved herself an earnest worker for the cause ever since her return from Paris at the beginning of the war. Miss Prahar is an American and to her goes the distinction of being the only woman in America, and perhaps in the world, to have introduced an absolutely new note in art. Miss Prahar speaks of her work as "Triangularism," and so, truly, it is, and the outcome of this new note is having a decided effect in the field of sculpture.

RENEE PRAHAR MODELING IN TRIANGULARISM

No matter how busy this young woman may be she always manages to have time to devote to suffrage, and she has done good work in canvassing and speaking in New York City.

The first piece of work of the "triangular" class that she exhibited in New York caused much comment and enthusiasm. It was her "War," and is known as one of the strongest pieces of work on this theme that has been done by an American woman. Miss Prahar's conception of War is well expressed in the figure. It is a sexless thing, striding through the land, leaving devastation and barren fields in its wake, sexless because it is non-productive. A vast machine that once started is carried on through its mighty force, a thing begun by intellect, carried on by an increasing force of greed and blood lust. Blind by its own power, heartless, vengeful. That is Miss Prahar's idea of War.

In the picture Miss Prahar is modeling a bust of Mr. Fletcher, editor of the *Chronicle*. This is done in triangularism.

What the Antis Think of Women

ONE of the appointed tasks of the Leslie Bureau of Suffrage Education is to keep its temper and patiently sift out the evidence of woman's awfulness as adduced by the antis. Particularly does it fall to our lot to consider the source. First we find it. Then we consider it. A case in point is offered by a letter which appeared nearly two months ago in an Eastern paper, dated Seattle, Washington, and signed "Charles Hooper." It was an arraignment of woman suffrage on the grounds of women's unfitness for the vote because "the older men get, the more they learn to despise woman's judgment in wordly matters"; and because "woman shows mercy to evil-doers and thus strengthens the hands of the wicked"; and because "woman is cruel to the innocent"; and because "most women's opinions are the opinions of their husbands, or the most prominent men in the community, or the handsomest man, or the man who has conversed with them last."

Following the appearance of the letter in the Eastern paper, Mr. Hooper's strictures were taken up and widely circulated by means of anti-suffrage press facilities. It became, so to speak, a classic in anti-suffrage annals. It was pointed to with pride as a feature of the anti-suffrage letter press. "Look at the testimony from Washington, a suffrage state!" Thus the antis.

Meantime, the National American Woman Suffrage Association has been trying day by day to identify Mr. Charles Hooper. There were special obstacles in the way due to the fact that Mr. Hooper was not well known. But success has at last crowned its efforts, thanks to the courtesy of Mr. W. V. Tanner, Attorney-General of the State of Washington. Mr. Hooper is a waiter in Seattle.

His arraignment of women is severe. To it two reactions only could be expected of normal women. Either, believing in the truth of what he says, they would hang their heads in shame and keep as quiet as death about it; or, certain of its falsity, they would lift their heads proudly and refute testimony and testator.

What is one to think then of anti-suffragist women who, unashamed, herald such testimony with loud acclaim?

"Women are fools," says the anti man.

"Bravo!" says the anti woman.

"Women are evil, cruel, the tools of the handsomest man," says the anti man.

"How true!" cries the anti woman. "Let's get it into the paper right away."

And she does.

As opposed to Mr. Hooper's testimony, with its typical anti-suffrage valuation of woman, the following opinions of women held by various men of the same state are worth recalling:

Governor Ernest Lister: "Woman suffrage is a distinct asset to the State of Washington. No one perhaps, except some one disgruntled on account of its having interfered with some pet scheme, has ever even suggested that Washington was not better for it."

George E. Morris, Chief Justice of Supreme Court of Washington: "I have no hesitation in saying that, looked at from every angle, the result of woman suffrage has been most beneficial in the State of Washington."

Fred B. Morrill, a prominent lawyer of Spokane, an opponent of suffrage before the vote was won in his state: "I think that women vote as intelligently and honestly as men, and I know that they are more interested in an honest and efficient government."

U. S. Senator Miles Poindexter: "The women who have voted are those who are best informed and the most interested and the most concerned about the effect upon conditions, upon themselves and upon their families, of the laws which are enacted in response to the suffrage of the people at the polls."

U. S. Senator Wesley L. Jones: "Never was a class so well fitted by intelligence, education, capacity, refinement, lofty motives, high aspirations, and native ability, to receive the full power to discharge the duties of citizenship in a great nation as are the women of the United States."

Representative J. W. Bryan: "Along the lines of morality, of intellectuality, of physical healthy development, of all things that go to make a strong government, woman's influence will help, and, in order to get that influence into action, you must put that strength of woman's love and woman's heart into the statute book and enact it into legislation."

Mr. C. Herbert Moore, prominent business man of Spokane: "The granting of the right of suffrage to the women makes a decided improvement in the electorate of a community."

Mr. Charles Hebberd, a leading business man of eastern Washington: "Washington men believe in woman suffrage. They have tried it and found the result good."

Suffragists are willing to rest the case of suffrage on the relative weight of the testimony adduced. But where they need more light is on the question of the anti-suffragists' dear delight in circulating the worst that they hear about women.

ROSE YOUNG,
Director Leslie Suffrage Bureau.

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Kansas Suffragists at Wheat Show

AFTER a state has won suffrage the question arises, what is to be done with the state suffrage organization? The fact that the state has won suffrage is testimony to the efficiency of the organization and there is a natural reluctance to let efficiency go to waste. As a rule, therefore, these suffrage organizations stay banded together, often retaining their old historical name, and utilize their established machinery in helpful civic work. Such has been the story of the Equal Suffrage Association of Kansas, which has been complimented by an invitation to participate in the Kansas Annual Wheat Show, the largest wheat festival in the world, which was held at Wichita the first week in October. Friday, October 5th, was designated as "Suffrage Day" by the Board of Directors of the carnival, and members of the woman's organization made the occasion a memorable one.

County chairmen from each of the 105 counties of the state attended the affair, which was in the nature of a love-feast in celebration of the work done by suffragists along the lines of war agriculture and conservation.

The spectacular features of the day were an elaborate parade of gaily decorated automobiles and symbolic floats. Among the floats representing America's War Allies, particular emphasis was given England and France, where women have been assured some form of suffrage. A "glorious" float represented Russia, whose women enjoy equal rights with men. The interdependence of suffrage and patriotism was stressed both in the parade and in the suffrage rally which followed, at which Mrs. W. Y. Morgan of Hutchison, Kansas, was one of the speakers.

Last Laughs

"What's that you call your mule?"

"I call him Corporation," answered the old colored man.

"How did you come to give him such a name?"

"Fum studyin' de animal and readin' de papahs. Dat mule gets mo' blame and abuse dan anything else in de township, and goes ahead havin' his own way jes' de same."

"So your husband is in the pageant, Mrs. Jones. I didn't know that he belonged to the Church of England."

"No, mum, he don't. But then, he's very broad-minded, and he don't mind being an ancient bishop in the cause of charity."

The writer's child: "Pa, what is penury?"

The writer: "Penury, my son, is the wages of the pen."

A little girl riding on the street car tendered the conductor half fare. "How old are you, little girl?" he queried, handling her fare gingerly. She pursed her lips for a moment, then calmly dropped two more pennies into the conductor's extended palm and replied: "You have your fare, sir; my statistics are my own!"

She: "Marry a bright woman for success and a pretty woman for happiness," you know.

He: "Say, honey, you are just bigamy in the first degree!"—Judge.

Senator Simmons was discussing the proposed war-tax on automobile-owners. "Making war-taxes," he said, "isn't pleasant work. It puts one in the position of the facetious minister at Ocean Grove who took a little girl on his knee, and said:

"'I don't love you, Nellie.'

"All the ladies on the breeze-swept veranda laughed, but little Nellie frowned and said:

"'You've got to love me. You've got to.'

"'Got to? How so?' laughed the divine.

"'Because,' said Nellie stoutly, 'you've got to love them that hate you—and, goodness knows, I hate you.'"—Washington Star.

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The Book Stall

A Woman's Story

The duty of women in war is pretty well defined in a chance phrase by Helen Davenport Gibbons in her new book, "The Red Rugs of Tarsus." In describing the many startling changes and ups and downs of her eventful married life, she says: "It is eight years that we have been inhabiting storm centres, and I have come to believe that my function is to create a normal home atmosphere in abnormal conditions."

There is much of human interest and charm in this collection of letters written to her mother by a gay young Bryn Mawr graduate who went out as a bride to Tarsus, to be an unofficial assistant with her husband to the American missionaries. They were there during the massacres of 1909, and she has gathered up and published the letters at this time, to stimulate interest in the Armenian relief fund. But quite apart from this, the book throws many curious side lights upon the woman question, at home and abroad. The young wife, bright, plucky, and versatile, was helpful in a thousand ways to her husband and neighbors. Her many-sided efficiency recalls the late Isabel C. Barrows. And always she had a keen eye out for the position of women. Of the head of the missionary college, she says:

"Dr. Christie knows how to handle women to perfection. We are a small circle, and he says that wives must share in the faculty meetings. He declares that he wants our opinion and our advice, and that 'the very best example set to the Orientals is to show them how we respect and defer to our women.' But I know this is only half the truth. He takes us in, so that we won't be able to criticize decisions in which we had no part."

Again she says: "I enjoy 'training the Turks.' They let their wives walk while they ride. Sometimes the poor woman will have a child or some other load on her back. You can imagine they do not turn aside to give a woman the path, not even a foreign lady. Sometimes I jar their sensibilities by standing my horse sturdily in their path. It never enters their heads that I do not intend to turn out. When I rein up with the nose of my horse right in their face (they are generally on little donkeys), they have an awful shock. Reluctantly they give way to me, always looking injured and surprised. Sometimes they express their feelings in language that I fortunately cannot understand."

Of the houses, she says: "Oriental houses are reticent, like the women who live in them. They are meant for animals and women, the animals on the ground floor and the women upstairs—both created and kept in captivity to work for man."

The early letters are full of fun, and lively interest in small things. Then comes the shadow of the impending massacre. The mission premises were crowded with refugees. One of the college students sat down beside Mrs. Gibbons. "You are hungry," said he. "Your future may be five minutes long. Your husband is missing. Maybe he is dead. Your baby is not born. You cannot defend yourself, or run away. You are just like an Armenian woman!" Still she kept her courage up.

"Dr. Peeples and I dressed wounds. But Mother Christie stopped that on account of 'my condition.' Afterwards we compromised. I installed a table inside my door and worked away, preparing medicines and dressings. I handed these out to the doctor on a tray, curving my wrist around the door jamb, and so was spared the pain of seeing the patients. I do not take stock in the popular notion that I might 'mark the child!' Only the pleasant things that happen to me can touch that child!"

They got away to Mersina. When two vessels appeared with troops, her husband declared she must go down to see them land.

"I felt just as he did. Why couldn't I go too? It didn't seem to be 'just the thing for one in my condition;' but you know, mother, that I can't live without exercise, and I have been impressing now for nearly a year on Herbert two things: that I need out of doors as much as a fish needs water; and that I can go anywhere and do anything that he does. I shall never let him get the idea into his head that I am barred from phases of his life just because I am a woman. Not a bit of it."

There is a certain youthful extravagance about this; but Mrs. Gibbons kept on making baby clothes for the many destitute children, and going out to rescue refugees by her courage and ingenuity, in the face of the most ghastly dangers. She wrote to her mother, "I cannot write the words needed to describe the fate of women in my condition at the hands of these fiends. Maybe some day I can tell you."

When at last her own baby had happily arrived, "the refugees in the compound celebrated by gathering on a roof below and singing. Some were sorry for us because it was not a boy, but, after all, if Madadama wanted a girl."

In a world where women are exposed to such things as are described in this book, they ought to have a voice in shaping conditions; and when they can do, and are daily doing, such heroic work, they deserve to have their votes counted.

A. S. B.

Mr. Root Makes Suffrage Convert

"I ATTENDED an anti-suffrage meeting last week, and am now convinced that I want to vote," says Mrs. Charlotte O. Steber, of Utica, N. Y., prominent in Eastern Star circles, in a letter to Mrs. James L. Jacobs, vice-chairman of the district, requesting suffrage literature. "I expected so much from Mr. Root, and he said so little; gave absolutely no reason or argument that one could accept. The idea that we must give up our womanhood or homes to vote is so preposterous. I have had little time up to the present to give this matter serious consideration, but now I shall be more free, and I want to give a little thought and study to suffrage."

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Miss Alice Fletcher, writing of the meeting of a Literary Society in Washington, D. C., said:

"I read on that occasion several of your beautiful translations of Armenian poems, and was delighted with the interest and enthusiasm they evolved. There were many learned and famous folk there. Armenian poetry was a new realm to almost all, and stirred an interest in the Armenian people in a new manner, along new lines."